The Christian Sun.

In Essentials—Unity, in Non-Essentia[State Library]Charity.

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EDITORIAL COMMENT.

Spring.—Nature has never shown itself in greater gratitude than during this month of March. A severe winter had sent the shock deep into the life of things, and the first few balmy days seemed powerless to overcome the paralysis. But the balmy days drew themselves out into a month of them, and a miracle was wrought. The paralysis was nursed and soothed away, and the first signs of returning life were seen in the deepening green of the lawn and the faintly delicate green of the plum and cherry and maple. Then, I will declare that nature began to blush, and every bursting bud in our garden first painted itself in pink, and today is a glorious and gorgeous red, save the plum and the pear which are as white as the driven snow. No doubt that cold days in April will make these buds and blossoms sicken and shrivel, but today they rejoice in their glory and gladness. The Latin poet, Horace, cried out to man, "Carpe diem" (seize the day). The grass and the trees and the flowers have certainly heeded the call, and have seized these days and made the most of them. Seize the days and make the most you can of them! What a text! Nature and the poets, as well as the preachers and the prophets, teach us to do that.

And the birds. It seems as though they would burst their throats in song. The mocking-bird, the blue-bird, and the jay are are all beside themselves in song. Their wild chorus sounds the note of cheer and glee and gladness all the day long. Our mocking-bird—yes, having nested in our hedge several summers, she is ours now, and is one of the family—has mated and the two, when they can take time from their song, are building. After a while their young will come, and the whole troup will gladden our hearts all summer. The man has no heart in him, the mortal no soul about him, who does not hear the voice and heed the call of these glorious days. Nature smiles and the world is glad. God is good and gracious and generous. How He speaks to our souls in ten thousand unutterable tones and tongues.

Railroads and Agriculture.—We have often wondered how farmers ever got the idea that the railroads were their enemies. The simple fact is that no interests are more closely allied than agriculture and roalroading. The farmer must have the railroad, and the railroad must carry the farmer's products, or go out of business. The railroads at least are recognizing this, and have gone to work, in a most energetic manner, to improve agricultural conditions contiguous to their several lines. President Brown of the New York Central has declared that if New York were to improve its soil so as to raise as many potatoes to the acre as Maine, the farmers of that State would realize, in recent values, $52,000,000 a year more than at present. To prove the assertion the Central bought a run-down farm that only yielded 60 bushels of potatoes per acre. Under intelligent management for a brief period the same farm now averages 300 bushels per acre. The Central is buying run down farms all along its line and is building them into attractive and profit-yielding places. Other railroads are working along similar lines to demonstrate that there is profit as well as pleasure in intelligent agriculture.

All productive and profitable interests are allied. To improve the one means to increase the other. That interest that thinks to thrive by pulling down some other interest goes on a wrong reckoning. It may be truly said of industries as of men: "no one liveth to himself, no one dieth to himself." "If one member suffers, all the members suffer with it."

In the Midst of Life.—Tragedy never seems quite so deplorable as when it occurs in the midst of gaity and festivity. When men and women are cut off from life when the scenes and incidents of of life are at their highest somehow the heart grows sick and faint. And yet, from Holy Writ, and from unnumbered occurrences are we taught that in the very midst of life death is ever near at hand, and when most thoghtless as to our supreme moment, that moment itself may be at the door.

At the village of Oekocrito, Hungary, on the evening of March 27, a great ball was in progress. It was a public ball, and the villagers and people of the neighborhood had assembled in great numbers. A coach house had been fitted up as a ball room, and so many were applicants to get in that when a sufficient number had arrived the single door for admittance and egress to the large barn-like structure was nailed up. The hall was lavishly decorated with many paper hangings, Chinese lanterns, and other cumbustibles.

The rest is told in the dispatch as it appeared in the papers:

"While the dancing was in full swing a pine branch caught fire and fell to the floor. It blazed furiously. Almost instantly the dresses of several of the women burst into flames, which spread with astonishing rapidity. A dreadful panic ensued, the revelers losing their heads completely. Many of them, with flames shooting out of their garments, rushed towards the barred exit, where a surging mass were jammed together.

"Women and men fell and were trampled under foot. Those in front vainly endeavored to tear open the door, but were crushed helplessly by the pressure of the crowd behind. The roaring and crackling of the flames, mingled with the despairing shrieks of the doomed crowd.

"Soon the roof crashed in, the blazing wreckage falling upon the helpless victims so many of those who hitherto had escaped the flames were struck down by beams or buried under the debris. The scene was horrifying."

The account is that more than 300 perished thus suddenly in the awful catastrophe. It is indeed a sad story in real life. We have no lease on life and even when the current runs at its highest, the messenger may be waiting at the door.

—Senator John W. Daniel, who was thought to be in a dying condition at Daytona, Fla., is reported as improving. If he recovers, and here is hoping he may, he will find some interesting reading in the Virginia papers as to the ones who were hungry for his position in Congress. Will it not be a disappointment, though, to those politicians if the Senator does recover?

FROM THE FIELD.

Portsmouth Letter.

The duties crowding upon us during the last few weeks have been so many we have not had time to write a letter for The Sun. Many have been and are the responsibilities. There are many hard problems to be solved as we near the completion of the building. We are meeting them as best we can. The problem of the final loan has been no easy task. At last we have about located it and it is quite a nice little sum—$13,000, but this lacks $2,500 of meeting the actual cost of building and furnishings. The total expenditures are $24,500.

The question that confronts us at this time is this: What shall we do about the $2,500 that is not provided for? We have thought and prayed the matter over again and again, and the only thing we see to do is to raise it. We tried to embody it in the loan, but found it impossible. We are driven to the necessity of raising it, as the final effort in connection with the building of the Portsmouth Christian Church. We appeal to everyone who is willing to lend us a helping hand in this final struggle. If you have the willing mind and heart ask the Lord to help you in thinking yourself able. Who will make a sacrifice in order to help? Remember your help will be greatly apreciated and besides an investment for God in the interest of souls of men. I beg you to invest in this enterprise.

We are going to divide this into 250 shares of $10 each. How many shares will you take? You will be allowed to take as many as you like or as few provided you take at least one. We want everybody to take one, but if you cannot do so will you find one or more to join you and by that means get together a share and send me the names of all that contribute?

250 Shares of $10 each for Portsmouth Church.

Rev. James L. Foster, ...	$10.00
C. D. West, ...	10.00
M. W. Hollowell, ...	5.00
Mrs. J. L. Barkesdale, ...	5.00
E. J. Brickhouse, ...	5.00
W. M. Smith, ...	5.00
Bethlehem S. S. by J. W. Folk, ..	5.00

This gives us four shares and a half to start with. We are anxious that this fund shall grow rapidly as the money will be needed at once. We want a long list for next week, so do not wait but send in your share at once. Please do not neglect this matter.

I hereby acknowledge the receipt of $2.50 from the Berkley S. S. by Rev. M. L. Bryant and $1.70 from the Windsor S. S. by Rev. R. H. Peel.

J. W. Harrell.

617 Effingham St., Portsmouth, Va.

Leaksville, Va.

On the morning of March 14, I left home for Luray, Va., near which place I was to assist in revival meetings. Passing Petersburg, Richmond, Charlottesville over to Basic—then to Luray. The weather was fine and bracing and I enjoyed the diversion and the exercise which the short trip afforded. In Luray a few hours were spent with friends, then Mr. J. C. Grove took me out to his splendid home where he owns a very beautiful and fertile farm on the Hawksbill river in the lovely Page Valley. His wife, Sister M. E. Grove, is an active and very useful member of the church at Leaksville where I am engaged in a revival service with Bro. French, who is pastor of the church at that place. The meeting began Monday night after second Sunday in March and is expected to continue about ten days. They are anxiously hoping for good results from this meeting, and are earnestly working and waiting for success. The weather is just right—the roads in good conditon while everything seems encouraging and inviting. Was very glad to meet Bro. Wm. Moore from Union, near Franklin, Va., who moved to Leaksville to engage in business. He has a store and is doing well. That section agreees with him in every way, and he is looking quite well. With his active young wife, with ample means and great energy they are winning their way. My visit to their delightful and entertaining home was much enjoyed.

Leaksville church has a good membership with Rev. Edward French as pastor. He is popular with the church and congregation. With his attainments as a student, natural ability, and physical force he is qualified to do good work. With fine country in which to labor, an appreciative people,—a successful future invites him onward. My association with him and the people has been very pleasant.

J. T. Kitchen.

Norfolk Letter.

The Tidewater Christian Sunday School Association held its regular meeting with the Main St. Church, Berkley, Sunday afternoon at 3 o'clock. There was a good attendance. Splendid reports were made from all the schools for the quarter. Among other things reported, there were 275 new scholars added to the schools comprising the Association, Portsmouth leading with 75; 29 of which were added a week ago and 20 yesterday. Seven Organized Classes were reported, and four Teacher Training Classes.

There was reported a total enrollment of 1421, raised for Sunday school purposes $193.72, for the Orphanage $8.79, for Missions $21.62, for other purposes $123.78, making a total for all purposes of $347.91.

It was decided in arranging for this meeting to make the subject of class organization the leading one for discussion. Mr. C. W. Baines, Sec. for the State Sunday School Association was present and made one of his fine addresses, which was much enjoyed, and we hope to see, bear much fruit in the way of Organized Classes during this quarter. Prof. S. M. Smith led a round table talk which was helpful.

A movement was inaugurated for a contest for new membres for the quarter between The Memorial Temple, Portsmouth, and Berkley schools. The Third Church and South Norfolk and Lambert's Point and Rosemont—Newport News being across the Roads, they are asked to have a contest among themselves. Prof. Smith is the chairman of a committee to engineer the movement.

In my letter last week I mentioned the Portsmouth workers and something of what they were doing. There is an urgent need of more money with them. So yesterday in their Sunday school, after it would seem that they had done about all they could, they took a subscription to be paid by May 1st, amounting to $860. This shows that they are in earnest and mean to do what they can themselves. So let us all rally and help them now all we can.

I will make this a Sunday school letter, and close it by asking if what I said about the Porto Rico Building fund last week has soaked in? If not, think it over and let your scholars give that one cent a day asked for if they wish to do so. Will you? If not, why not? Write and give us your reason publicly.

J. W. Manning.

TO ALL SUNDAY SCHOOLS.

To all Sunday schools in the Southern Christian Convention I would commend the State Sunday school Conventions (interdenominational) soon to be held. These Conventions are a part of the great Interdenominational Sunday school Association and are held under its auspices. They are the greatest Sunday school meetings of the year and the Sunday school worker who wishes to be up-to-date canont afford to miss them. The North Carolina Convention meets at Wilson April 5-7; the Virginia Convention at Norfolk the week following, April

11-14. Sunday schools of all denominations are requested to send delegates. Let us see that the Christian Church has its quota present. Every pastor, superintendent, officer and teacher should make it a point to be on hand. Behind these Conventions are the leading Sunday-school men in each State.

On their programs are usually some of the strongest Sunday school men in the world. I know of no opportunity so great for Sunday school workers as these Conventions offer. The programs of the two conventions referred to above (I do not know about the conventions in Ga. and Ala.) are especially strong and the best Sunday school workers from all sections of the country will be present. May I ask that all our schools elect delegates at once and urge that they go. As a denomination we claim to believe in Christian union. Let us practice what we preach. The president of the North Carolina Convention is a member of our denomination and we should show our appreciation of the honor thus bestowed upon us by taking a conspicuous interest in the work. As a denomination I believe we have made great progress in our Sunday school work during the past two or three years especially, but there are yet many things for us to learn. In many things other denominations are ahead of us. In this competitive age we cannot afford to be too slow, too conservative. We have the ability and the opportunity, let us make the most of it.

S. M. Smith,
Chmn. S. S. Board.

THE PLEA OF "LED TO."

Of all the pitiful excuses that detected breakers of human or divine law (except imbeciles or children) put forth, "I was led to," is the shallowest. William Kunze, a young artist, was arrested while holding the $10,000 painting, "Shepherd and Flock," by Millet, which was stolen from the Park Museum in San Francisco. He was arrested in his studio, and after he was "booked on a charge of grand larceny" he said he was led to take the picture by his "love of the beautiful and a desire to make an adequate copy."

The "led to" excuses have been given forgeries, murders, arsons and all sorts of vices. Many persons that owe money and go on spending all they get are "led to" do it by their appetites, their covetousness or their baser passions. Most of them, if they were to tell the truth, would be cases of **auto** suggestion, **plus the knowledge of the same.**

No doubt the fact of the young man's being an artist will get many of the hyper-susceptibles, male or female, **to try to get him free.**

A boy or girl may be "led to," and be more or less sympathized with and not treated as a criminal; but if it comes to outright stealing or any form of crime by one who is of man's estate and sound in mind, the case is very different.

The **law** is made to help human nature refuse to be "led to." All are "led to" in childhood, and the consequences of being "led to" various things teach wisdom, but those who do not learn must be "led to" court and "led to" reformatories or prisons.—N. Y. Christian Advocate.

FAITH—HOPE—CHARITY.

"Now abideth Faith, Hope Charity, these three: but the greatest of these is charity." And which is to be first—faith or love? The answer is found in the general teaching of St. Paul concerning faith. "The new and significant peculiarity in Paul's conception of faith, is the mystical union with Christ, the self-identification with Christ in a fellowship of life and death." In faith lie the roots both of new ethical power and of a deeper knowledge of God. Therefore St. Paul lays emphasis on love because it is the sign of a living faith. He points out the necessity of faith in that it is the condition of abiding love.

The order of the three theological virtues is right. Faith blends with hope, and is manifested in love. The greatest is love. For the day comes when we shall see God "face to face," when hope shall become delight. Then shall we appreciate the eternity of love. The necessity of love is emphasized by those very conditions of life which are incompatible with faith in God. Take the dull, stupid man who eats, drinks, and sleeps, without one thought as to the destiny of life. Consider the pessimist who never sees good in anything, or the gloomy that are filled with "the sorrow of the world that worketh death." Behold the selfish men and women who soon become blind to the truth, righteousness, and beauty of Heaven. All these dispositions are incompatible with faith. And there is an utter lack of love in them. Therefore again we learn that where there is faith there must be love. The co-existence of these two virtues is seen to be reasable when we consider the ideal which is set before every man. "Our citizenship is in Heaven," writes St. Paul. And as he wrote he had before him the words of the Master. "Seek ye first His Kingdom, and His righteousness."

God has willed that man shall abide in His presence. Therefore the question of the Psalmist, (15:1) "Lord, who shall dwell in Thy Tabernacle, or who shall rest upon Thy holy hill?" Beneath the imagery of this question we have two aspects of Fatherhood, protection and providence. Who is worthy to enjoy the Divine protection and providence? Only those who fulfill the conditions of faith and love. They alone are worthy to abide in His tent, or to dwell in His holy mountain. Oh! let us give free play to the religious instinct. Let us live in the presence of God, setting a right value on all things that come within the range of our experience. Thus living in faith and wisdom we shall act in love towards God and his neighbors. And we shall ever find ourselves guests in Jehovah's tent, shielded by His love, and enjoying His bountiful goodness.—Canadian Churchman.

"THIS IS A GLORIOUS COUNTRY."

An Ohio paper is said to have printed the following, probably in ridicule of the bombastic language of some rival: "This is a glorious country! It has longer rivers and more of them, and they are muddier and deeper, and run faster and rise higher, and make more noise and fall lower than anybody else's rivers. It has more lakes, and they are bigger and deeper, and clearer and wetter than those of any other country. Our rail-cars are bigger, and run faster, and pitch off the track oftener, and kill more people than all other rail cars in this and every other country. Our steamboats carry bigger loads, are longer and broader, burst their boilers oftener, and send up their passengers higher, and the captains swear harder than steamboat captains in any other country. Our men are bigger and longer and thicker; can fight harder and faster, drink more mean whiskey, chew more bad tobacco, and spit more and spit further than in any other country. Our ladies are richer, prettier, dress finer, spend more money, break more hearts, wear bigger hoops and shorter dresses, than all other ladies in all other countries. Our children squall louder, grow faster, get too expansive for their pantaloons, and become twenty years old sooner by some months than any other children of any other country on earth."—The Chautauquan.

—During the year 1909 more than 12,000 saloons were abolished by various means in all parts of the United States, and more than 41,000,000 of people under the American flag are now living in "dry" territory, according to the Anti-Saloon Year Book. Four States passed into the prohibiton column beginning January 1, 1909, making a total of nine States now under prohibition.

NOTES AND PERSONALS.

—Get ready for the Convention. Suffolk, Va., April 26-29.

—By the help of God, my dear brethren, this one at Suffolk shall be an epoch making Convention also.

—Rev. W. T. Walters, pastor, writes that he has raised the one thousand dollars necessary to begin the work at Winchester, Va., and that the foundation of the building is being laid. The outlook at Winchester is hopeful. Bro. Walters is in a two weeks series of meetings at Concord.

—Norfolk Landmark, March 26:—

"The special evangelistic service held nightly at the South Norfolk Christian Church, is increasing in interest and in attendance. Many have asked prayers and a number have gone forward and professed penitence. The congregations are large and much interest is manifested in the singing and the outlook is for a successful series of meetings."

—We learn with deep regret that our good friends, Brothers Will and Jake Kimball, of Warren Co., near Mt. Auburn, N. C., had the misfortune to lose by fire recently their splendid country home with all its contents. This writer has spent many happy hours under that happy and hospitable roof, and joins with the dear friends there in deep regret for the heavy loss.

—Rev. J. W. Harrell, Portsmouth, Va., presents in another column the "last hope" for securing the final $2500 necessary to carrying forward the great work being done by our Portsmouth brethren. The Sun never carried in its columns a worthier call and cause than this. It is as the voice of Moses and the prophets, and if we do not heed this we will not heed anything that is worthy. Help Bro. Harrell as he comes in the plaintive plea of his "last hope," and your dollar will never be the better spent.

—We are wondering if any of the churches are preparing to send their pastor to the Suffolk Convention? Expect your pastor to go, of course. Would not have him miss it. He needs to be there to hear and to help in the great and good work of the Christian Church for the next two years, and you expect him to be there. Very well. Help to lighten the burden of his going by defraying his railroad expenses. Your pastor is the last one to ask this of you, but he will be first in gratitude and appreciation.

—Suffolk, Va., evidently enjoys a most enviable degree of Christian fellowship among the churches of the different denominations of that town. According to the papers, the Episcopal clergyman of that parish, and the Baptist pastor, were to hold farewell services, both leaving for other fields. And instead of separate services all were invited to the Christian church where the people of the town together said their good byes to the departing ministers. This does betoken a spirit of union and brotherly love.

—An army of 75,000 men and women census enumerators, will begin moving over the country April 15th, the program being to cover the cities in 15 days and the rural districts in 30 days. National Superintendent of the Census, Dr. E. Dana Durand, thinks there is a population in the United States of about 90,000,000. He hopes to make his report definitely on the number by June 1.

—Pastor Fleming and the Burlington Church had a great and good day Easter Sunday. Besides large audiences and good services the offering amounted to $207.91. This did not include Sunday school, Christian Endeavor and plate collections. Several members were away for Easter and their contributions will still further increase the splendid sum. This church has decided to double its offering for Home Missions and contemplates supporting a native preacher in Japan. We heartily congratulate Dr. Fleming and his Burlington people on the spirit of progress and liberality that prevail there.

—We are in receipt of The Anti-Saloon League Year Book for 1910, published by the Anti-Saloon League of America, Westerville, Ohio, compiled and edited by Earnest Hurst Cherrington, editor of the American Issue and sold for 35 cts. the copy, manilla bound. The book is an encyclopedia of facts and figures dealing with the liquor traffic and the temperance movement and any Sun reader wishing full and reliable facts on the progress of local option and prohibition and statistics on the drink problem will get the best in this volume. There is a study in "maps" which demonstrates to the eye in vivid fashion the status, and the growth, of temperance reform. We do not know where one will get so much real valuable information in so short a compass at so small a price.

ELON COLLEGE NOTES.

—The Easter examinations which closed March 22 show a high average of student work during the winter term. The disadvantage of innervating spring days will make it difficult for students to keep up this high average through the spring examinations the last of May.

—The annual entertainment of the Psiphelian literary society was given in the Auditorium Friday evening 25. The program consisted of essays, vocal and piano music, "A Vision of Fair Women, Dreamer," and a comic drama, "Mrs. Wills' Will." Competent judges pronounced it one of the best, if not the best entertainment, especially from the standpoint of preparation and presentation, ever given here by a literary society.

—Professor Harper's handsome new residence is completed and he purposes occupying it this week. This is one of the completest and handsomest residences in town and will make a comfortable home.

—The Y. M. C. A. is taking on new life There is more interest in the meetings and the attendance is good also.

—The regularly quarterly conference of the church here was held last Wednesday evening after the regular weekly prayer meeting. Rev. Dr. Atkinson, the pastor, conducted the prayer service, and Rev. J. W. Wellons, the co-pastor, presided at the church conference.

—Sunday was a glorious Easter day and the congregations were larger. Many students were at home on a visit, but the numerous visitors more than made up for their absence. Beginning last Sunday the Sunday school will contribute the collection of each fourth Sunday to the Christian Orphanage. Already the Citizen's Class of which Mr. D. W. Brown is president and Professor W. A. Harper, teacher, is, in addition to this fourth Sunday donation, contributing five dollars a month to the support of an orphan. After the Classes returned to the chapel from their recitations, the students in the primary and intermediate departments of the Sunday school, who had been trained by Mrs. J. L. Foster and Mrs. J. W. Patton, entertained the school with songs and recitations. At the eleven o'clock service Dr. Atkinson delivered an eloquent sermon to a large audience on the significance of the "Empty Tomb." Following the sermon was the communion of the Lord's Supper administered by Rev. J. W. Wellons. In the evening the Christian Endeavor Society was one of the best we have attended. Professor Harper was leader. The music rendered at the church service by the choir was specially prepared for the occasion and was very fine, so was the special music at the Christian Endeavor in the evening.

—Among the alumni to visit here during Easter holidays were Messrs. A. L. Lineoln, '07, R. P. Coble, '09, R. L. Williamson, '05, and Misses Ella Brunk, '07, Clara Moffitt, '07, and Maude Pritchard, '09. There were many other visitors whose names I failed to get.

W. P. Lawrence.

NOTES AND COMMENT.

—The American Bible Society has raised $500,000 and so secures conditional gift of Mrs. Russell Sage for a like amount, thus giving the Society one million dollars.

—Dr. Stiles, the hook-worm specialist, says he visited three cotton mills in Rockingham, N. C., where 224 persons were employed and 64.8 per cent. were suspected of having hook-worm.

—They are getting married in New York, 158 marriage licenses being issued in that city on Saturday before Easter—a record-breaker. Since Jan. 1st, 7,500 licenses have been issued as against 6,590 during same period last year.

—The hulk of the ill-fated battleship Maine, sunk in the harbor of Havana at the beginning of the Spanish-American war, is to be raised if the Senate approves a bill passed by the House of Congress.

—The North Carolina Pine Association was in session at Norfolk, Va., last week and reported that the mills of the Association shipped during 1909, 700,000,000 feet of pine, which was about 60 per cent of the entire cut in the pine territory.

—A bill has been introduced into Congress to establish a Department of Health, with a cabinet officer in charge, in connection with the Government. It is declared that 600,000 lives are sacrificed annually on the altar of this country's ignorance and neglect of sanitary and health laws.

—Thieves took $85,000 in postage stamps and $160. in money from the Richmond, Va., postoffice on the night of March 27. It was a bold and skilful robbery, the post office being well lighted and in the most public place in the city. The robbers have escaped the officers so far.

—It is announced from Washington that the U. S. government will deal more drastically then ever with violators of the liquor laws. Complaint has gone to the President that even in the "dry" territory "blind tigers" are operating, and the President announces that officials of the Government must and shall get busy. It is well, for we know of nothing doing to injure the cause of temperance and prohibition like the operations of "blind tigers."

—David Josiah Brewer, Associate Justice of the United States Supreme Court, died very suddenly at Washington, Monday evening, March 28, as the result of a stroke of apoplexy. Justice Brewer was 73 years old, was regarded as one of the ablest jurists on the Supreme Bench, was appointed by President Harrison, and had been on the bench since Jan. 6, 1890. Justice Brewer was born in Asia Minor, Syria, and was the son of a missionary, Rev. Josiah Brewer.

—This from the Charlotte Observer:

"Mr. W. H. Raney, who, The Lenoir News says, is well versed in history, calls attention to the fact that Balboa discovered the Pacific ocean March 27, 1512, which was Easter Sunday. This Church festival falls on the same day of the month this year and is the 398th anniversary of that Easter day on which Balboa made his discovery of the Pacific. We doubt if Easter has fallen on that date more than once since that occurrence."

—Mount Etna, near Catania, Sicily, whose eruptions in the past have wrought great wreck and ruin, is again in a state of violent activity. A despatch of Mar. 24 says:

"At Nicholas, ten miles from the crater, the entire population had gathered to watch the volcano which appeared as a black phantom above. Now and then it was illuminated by flashes of light, appearing almost red. Higher up the rain of cinders became thicker and extended like a veil across the mountain.

"A deep roaring was heard, and detonations like the sound of artillery following one another in quick succession, while the earth shook under foot."

—The Suffolk correspondent to the Norfolk Virginian-Pilot had this foreword to say March 26 as to preparations for Easter services in the Suffolk Christian Church:

"An elaborate musical and literary program will be rendered at the Christian church Sunday morning which will be celebrated as Children's Day.

"There will be solos, duets, choruses, a quartet, processional and recitations.

"Particular pains have been taken in training the young people, and enjoyable exercises are anticipated.

"The auditorium of the church will be handsomely decorated with spring time flowers and tall palms will bank the pulpit space.

"The voices of canaries, whose cages are to be suspended here and there about the auditorium, will mingle with the chimes of the children.

—The mercury went to 77 degrees in New York March 25, the warmest March day that city has experienced in forty years; and in Philadelphia the mercury went to 82, the hottest day in March the Quaker City has experienced since weather records began to be kept.

—The Suffolk correspondent of The Virginian-Pilot speaks thus of the Easter services in the Suffolk Christian Church:

"Cheerily chirping and mingling their voices with the chimes of children, dozens of canaries sweetly caroled at the Christian Church Sunday and helped to swell chorus of melodies that went up in honor of Easter morn.

"Aside from the canary cages, which were suspended in various parts of the auditorium, there was a galaxy of palms and cut flowers.

"It was the regular annual Children's Day exercises and the young people had leading parts on the program. The building was crowded with well dressed men and women. The special collection at the Christian Church amounted to $736.18.

PUBLIC COLLECTIONS.

Onlookers some times decide that ministers love to "take a collection." That is a mistake. Preachers do not like to beg. The public collection is taken, not from the love of it, but from necessity. I believe that most ministers sympathize with Paul who wrote to the Corinthians and insisted that the collection be out of the way before he came. Ministers would a hundred-fold rather be at something else than at begging, publicly or privately. But the urgency of the cause which they feel as no one else feels, and the absence of any one else who will do the work puts the preacher most often foremost as the principal actor in public collections. Our sympathies are distinctly with Paul.

Air Navigation.—The period of excitement and experiment about air ships for armies and navies seems to have passed, and the day of possession and use has some. At the end of 1909 European nations had pretty well supplied their army force with these latest equipments, to this extent: France has seven dirigibles and twenty nine aeroplanes. Italy three dirigibles and seven aeroplanes; Russia, three dirigibles and six aeroplanes; Austria has two dirigibles and four aeroplanes; England, two dirigibiles and two aeroplanes; Spain, one dirigible and three aeroplanes. Altogether the European nations are equipped with thirty-two dirigibles and fifty-six aeroplanes, and are prepared to view from high places in the air what the armies of each are doing. It is now in order to invent an aeroplaue destroyer. Man has at last learned how to fly.

The greatest enjoyment we get out of earthly blessings, and the largest reward for bestowing them, will be the sharing of them with the needy.

THE LIFE OF PRAYER.

"I do not wonder at what men suffer; I wonder at what they lose," says John Ruskin. And no loss is more wonderful than that which we sustain through our neglect of prayer.

The life of prayer is the life of power. Martin Luther's language may not be altogether to our taste; but the man stood firm, and his work is the imperishable possession of mankind. He is describing his appeal to God when his friend Melanchthon lay sick, and he says,:

"Then indeed our Lord God had to pay me for it, for I threw the sack before the door, and rubbed His ears with all the promises that He would listen to prayer that I could or count out of Holy Scripture, so that He must hear if ever I was to put faith in His promises again."

Homely speech! But he knew whom he had believed.

All the world knows the story of George Muller's work at Bristol, England. During his life he distributed more than two milion copies of the Scriptures, and circulated more than a hundred million religious books, pamphlets, and tracts; he equipped and sent forth some hundreds of missionaries; he built and maintained five large orphanages, which fed and clothed and educated thousands of children; and he established schools in which 120,000 persons were trained. He received in donations, subscriptions, and legacies, and he spent upon this work, between seven and eight million dollars.

And he did it all by faith and prayer. He lived from hand to mouth. He made it the rule of his life not to run up a bill, and to order nothing for which there was not cash in hand. Sometimes after breakfast there would not be enough food for the midday dinner, but the money came; or there would not be enough after dinner for supper, but it came!

His intellectual horizon was narrowed to the size of a man's hand. His faith in God was boundless. His prayers were of the most material description. God, he often said, was his business partner.

And, when the answer to his prayers came, he declined to get excited about it. He merely said, "I asked the Lord for what I wanted, and then looked out for the answer." He looked out for it—and it came! "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

These words of our Lord have been at times the inspiration, at times the despair, of His followers. Earnest souls have gloried in them and found their strength in the mighty and precious promises. Souls not less earnest, but differently organized, have realized at a glance the stupendous nature of the promise, seen a thousand times a thousand mountainous difficulties, and turned away in despair of reconciling the infinite magnitude of the pledge with the disappointments and denials of human experience.

Believing the Promises.

But, amongst these different types of Christians, who have done the world's work, those who have seen the difficulty and despaired of the promise, or those who have believed the promise and scorned the difficulty? It cannot be denied that the stoutest, most valiant, most effective Christians have been those who have believed in the promise and acted as if it were true.

It is the fashion in some quarters to assume that the discussion of the objective efficacy of prayer is closed. It is pretended that prayer has been ruled out of a world which science has taught us is subject to the reign of law.

Precisely the contrary is true. Prayer, in its fullest, widest, deepest connotation, has better reason on its side, better solid ground beneath its feet, and better arguments to sustain it than ever it had before.

The losses of controversy are temporary; the gains are permament. Just in proportion as the new thought about God becomes clearer, as our interpretation of the universe approximates more nearly to the facts of things, and just in proportion as we understand more of our complex, mysterious selves, in that proportion does prayer become more thinkable, more rational, and better adapted to serve the needs of men.

And to this the deep thought of our time points. The psychologist, the subtle thinker, the man of science whose knowledge is so enormous that he has come to know, or at least to feel, how much he does not know, by their assertions or by their admisions are doing one or both of two things: they are showing us that prayer may be much more reasonable than we thought, or that objections to prayer may be much less.

The reasonableness of prayer grows clearer as we ponder the implications of our modern doctrine of the immanence of God.

We no longer conceive the Deity as an almighty Person seated outside the universe. We cannot think of Him as having built the worlds, started them going, and left them to whirl through space, while He watches impassive from His blazing throne.

We conceive of God as being to the universe precisely what the spirit or soul or mind is to the human being. The body is not the man or woman. It is not true to say that we have souls. We are souls, and we have bodies.

God is the soul of the universe. And, as the real "I myself" does not live somewhere outside this body, but at present tabernacles within it, works through it, and manifests itself by means of it, so God is within the universe, works through it, and manifests Himself by means of it. That is what is meant by the immanence of God; God is resident will within, not sovereign law outside.

God is, then, within us, within each one of us. And while it is good for us to say, as Jesus taught us, "Our Father, who art in heaven," it is also good for us to say," O God, who art in us." And equally true it is to say, "O God, in whom we are," which is exactly what the apostle did say, "In him we live and have our being"; and, when the truth of this is understood, prayer will become once more a living, great reality. For, though God is in us, not all of God is in us. Something of Him is within; more, O infinitely more, is without—the shoreless seas of Deity.

Consider in this connection the conclusions to which the psychology of our day is even now pointing.

The words of Dr. James may be quoted, for they lack nothing of completeness, positiveness, or lucidity. We become conscious, as we all know, of a higher self as well as of a lower. And then, in his striking phrases, a person who sincerely seeks for God "becomes conscious that this higher part is conterminious and continuous with a More of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself. when all his lower being has gone to pieces in the wreck."

Unconscious of God.

Alas! there are many of us who do not become conscious of this "More" outside us which we must call God, not really conscious; we do not experience the pressure of His mind upon us, nor the leadings of His love, nor feel that he is near as one feels the presence of his friend. Nay, even, we are not always truly conscious of the presence within us of the God who is there.

There is always more life within us than we at any time know. But we are too busy with the things of time and sense, with that which can be seen and handled, with the food we can eat, the clothes we can wear, the money we can earn, the houses we can buy, and the men and women whom we can use as

servants of our pleasures, to realize the invisible stores of life beyond our sensous ken. Yet these, as we have seen, stretch still further into the beyond, without break or boundary-line, into the infinite for which we have no name but "God."

Then let us define prayer as a devout and earnest effort to become conscious of this greater, fuller life within us of which we remain largely unconscious, and to appropriate more of it from outside, drawing from the inexhaustible God without more of God to re-enforce the God within.

Prayer is not the repetition of formulae, however sacred. It is not even the passionate cry for help which springs from the heart in distress. It is the thrusting forth of the soul itself into that great beyond, wherein it enters into conscious relations with the vast whole of which it is a aprt, and adds to itself indefinitely its energy and power. This is the life of prayer. And it has not yet been ascertained whether there are any limits set to the possibilities of such a life.

Does a man despair of achieving the great work for humanity on which his soul is set? Does he doubt whether he has strength commensurate with his task? Does he question whether we feeble creatures of today can be mighty enough to pull down the strongholds of materialism, selfishness, and guilt, and in their place really well and truly lay the foundations of a city whose builder and maker is God? Is he ready in his fearful soul to doubt all things, to suspect his own capacity to endure and to attain, and the capacity of God's word to accomplish that whereunto He sends it?

Yet here is power for all, power to destroy the evil and secure the good, power for each fainting individual and for all this boundless universe.

Power is to be had, to be enjoyed, to be utilized. It is here, if your souls will but seize it.

And once again, "I do not wonder at what men suffer; I wonder at what they lose."—Rev. Chas. F. Aked, D.D., in The C. E. World.

CREATION MUST BE CONSISTENT.

The skeptic who denies a revelation from God has a very limited vision; and instead of being an independent thinker is bounded by the nearest physical obstructions; like a man who denies the stars, because the foliage of the trees intervenes, and prevents his seeing them.

The skeptic must deny so many things that are uplifting and strengthening. And he must affirm so many negatives; or assert propositions, that his own reasoning must compel him seeretly to admit to himself, are incapable of proof, from evidenees **available to him.**

He must affirm that man has no soul. But how can he prove that?

He msut affirm that man has no existence after the death of the body. But how can he prove that?

He must affirm that the untold millions of the human race, who during past ages have died, after lives of heroism or selfishness, are in one common condition,—nothingness. But how can he prove that?

He msut affirm that all the struggles of humanity reach the grave only. If that be the end, why did God make us? Such a conclusion makes the universe a fizzle: the whole earth for man, and man for the grave.

The skeptic must affirm that the following promises are only a deception; that they are adapted to getting from men devoted service and confiding love, for which God gives nothing (on the skeptic's theory) in return; like a human swindler's obtaining goods under false pretences: for Jesus does secure the affection of men and their faithful labor for these sweet promises and implied promises, together with hundreds of other promises, in return for which there is often no full consideration rereturned in this life (on the skeptie's theory):—

"Lay up for yourselves treasures in heaven."

"Your sorrow shall be turned into joy."

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

"Let not your heart be troubled. . . I go to prepare a place for you";

"The things which are not seen are eternal";

"We have a building of God, an house not made with hands, eternal in the heavens";

"That mortality might be swallowed up of life";

"Whom he justified, them he also glorified".

But why go on repeating the promises of God? Life itself, apart from the Bible, is full of them, notwithstanding the material and physical threats made concrete in our sufferings. For all true ambitions and unselfish hopes which excite noble men and women to endeavor and sacrifice, are a part of creation, and a prominent feature of human nature; and in themselves are promises from Him who bestowed the human nature as a part of his consistent creation.

The apostle's cry, "To die is gain". is the true conclusion of the true life. And he who reaches that ". Q. E. D." of the theorem of earthly existence has made his demonstration perfect. For history proves that such men are those who reach the most beautiful development of which human nature is capable, and in thier inner life they receive the highest rewards. J. J. Summerbell.

Dayton, Ohio.

IMPRESSIONS OF THE LAYMEN'S CONVENTION.

I was one of those fortunate persons who had the privilege of attending every session of the Laymen's Movement Convention held in Greensboro Jan. 12-14. This was indeed a great religious convention. It was made up of a great number of the best men I have ever seen—men who had at heart the great work of evangelizing the world in this generation. The speakers were at their best, and expressed some of the sublimest thoughts along the line of the work of the church I have ever known.

As I listened to the great speeches delivered at this Convention, I caught a vision of the great work of the church such as I had never had before. I saw Christ working in the heathen world and in my imagination I could hear Him calling out His workers in America and saying to them, "Go work in my vineyard in the foreign fields; but if you can't go, you can help send some one who can go."

It is useless for me to say that I was filled with a desire to do something for the vast number of people in the heathen lands during that Convention. I not only wanted to help them, but I learned in this Convention to love them more than ever before.

I am sure that those who attended this Convention went away, as I did, with a greater determination to help the church obey the command of our Lord when he said: "Go ye into all the world and preach the gospel to every creature. I am only a young soldier in the army of the Lord, but I know if I will listen to my captain, and do what he says do, I can help the army to victory..

And if Jesus my captain says to me, "fight here in the home field," I can truly say, "Here am I." But if He needs me more in the foreign fields, I can as truly say, "Here am I; send me." My highest ambition is to go where God would have me go, and to do what He would have me do.

J. F. Morgan.

—Mount Hope, W. Va., a prosperous town of more than 2,000 inhabitants, was practically swept out of existence by fire March 24. Many families lost all they had.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

TO HIM THAT BELIEVETH.

All things are possible to him that believeth. Mark 9:23. (Golden text for Sunday, April 3).

God makes possibilities; man makes realities. God made wood and ore and fire and water. Man makes railroads, steamships and locomotives. God created electricity. Man makes telephones and telegraph lines. God planted trees and grew them, made clay in the earth and beds of hard rock. Man hews timber, builds houses, burns clay into bricks, quarries rocks and erects palaces and temples. All things are possible. Of course they are. God made the "possibles." He is infinite in resources. He keeps on making possibles, will keep on making them through the endless aeons of ages.

Did man ever build a house, erect a temple, invent a locomotive, launch a steamship, construct a telephone until man believed that he could do so? Nay verily. Man's belief must strike deep, hard and stubborn into God's possibilities and then realities are born. God offers the possibilities and bids man come and take. The hand with which man dips down and takes is called "Belief."

The very secret of Lord Christ's power was just here. He himself had the mind to believe and **to make other men believe.** Think of it. This man Jesus, the Christ, in a labor of three years, trained eleven men for recreating a world—**and then made them believe they could do it.** And they did. All things are possible to them that believe. One of the twelve did not believe that he could. He gave up and did not. The eleven believed that they could—and they did.

More even than this. This same man Christ Jesus appeared to another man—Saul, who became Paul—and made him believe that he could withstand kings, convert empires and redeem a Gentile world. And he did. The Roman Empire was intrenched, and seemed impregnable, with arms, soldiers, and unlimited wealth and power. This one man, Paul, was made to believe that he could sack every fort and capture every stronghold of that invincible domain. And he did. God made the thing possible. Paul's preaching made the thing real, actual, fact. The lesson tells of a certain ruler who worshiped and believed. That is good. The belief that changes possibilities into realities always goes with worship. His daughter was dead. To him she was not yet a corpse, but a daughter. God had given a daughter and in the Son of God was the possibility of life. The ruler's belief and the Son's power met and mingled in the heart of this daughter—and the daughter's heart began to beat again and a real daughter of flesh and blood begins to be and to live again. The Son of God was present with the possibilities. A man presents himself with belief—and a reality appears. All things are possible to him that believeth.

Two blind men followed Him. He had pity. He wanted them to see. "Believe ye that I am able to do this?" Would they furnish the necessary element to change the ability into availability, the possibility into reality? "Yea, Lord!" Then the thing is done. "Their eyes were opened." Power and belief had met and embraced each other. A reality is born. Of course. It is always born from such a union. From the union of power and belief a real off-spring is always the result. God furnished the power of electricity. Edison furnished the belief. What a brood of electrical instruments, illuminations, shocks, marvelous inventions, useful realities have come forth. God creates the possibilities. Man's belief changes possibilities into realities.

I am think more of the spiritual, however. These material things only poorly demonstrate.

Years ago there was a criminal in New York. He was down and out. Sin had wrought wreck and ruin in his life. Drink, indulgence, crime had destroyed his property, ruined his home, robbed him of his good name, sapped his physical vigor, eaten out his moral courage, and well nigh annihilated his spiritual sight and energy. Then the Son of God appeared with His offer of possibilities. The ruined man believed. The Jerry McAuley life and mission resulted. Thousands of men have been rescued from ruin by the belief of this one man.

You have seen ruined lives come to strength, character, vitality, vigor, usefulness, salvation in this same manner.

All things are possible. Certainly. God made the "possible" and He made "all." That the all may come to each, that the possible may be realized in one, such an one must believe. And then the sentence may be completed—All things are possible to him that believeth. The "possible" only goes to the "him" when the belief in "him" goes out to, takes up, appropriates, it, and thus makes the possibility a reality. God makes the possibilities, man the realities. Belief is the medium and the means of apropriation. "Lord, help thou mine unbelief."

THE CALL OF THE "CAN'T."

We are the product of our thoughts. What we think on most tells, first, what we are, and secondly, what we shall be. Chameleon-like, we change to the color of our thoughts.

And yet we have control of that of which we are the product. "Let this mind be in you which was also in Christ Jesus." The inspired writer had never enjoined it upon us to have such a mind had we not the power over the mind. And what a mind this was he enjoined that we should have—the mind that was in Jesus the Christ. There was not a selfish thought in that mind. There was no vain and idle ambition there. There was no thought of envy, malice, peevishness, meanness, there. Whatever things were true, just, honest, lovely, of good report—He thought on these things. We are bidden to have such a mind as that.

One is provoked to quick words, "Can't help it. My nature from youth up." In such reasoning the mind goes wrong. Words are the vehicles of thought. "Let this mind be in you." The mind to control, by God's help, the "can't help it."

One is brought to harbor ill-will, evil considerations of another. "Can't help it. Was born that way." What a conclusion. What is God in heaven and on earth for but to help men to better thinking, better speaking, better dispositions than that which is theirs by nature. Does a fatalism so blind and binding control one to a destiny so undesirable? Not while a gracious God condescends to be present and to help. A merciful Father lays the resources of His infinite power at the disposal of men and women who need help and will ask for it. This is that which cannot be bought. It comes without price.

What one thinks and speaks and acts with is one's life. A God-governed life will not be easily provoked to wrath, anger, unkindness. God does not govern a life to such poor purpose. He calls us to a mind such as His Son our Lord

Himself had. With such a mind and such a life as that we shall not be ungenerous, unkind, uncharitable to those about us.

The call of "the can't" is a child's call, a very Devil's harsh and cruel and thoughtless plea.

THE CHURCH.

Every member of every church thinks, we presume, that his particular church is scriptural, divinely appointed, and sanctioned of Heaven. Because one's church is, and because it is doing something to advance the kingdom of God in the world, one thinks that such a church must be right in all particulars. And yet there are many churches in the world, that is, many branches of the one Church, and all cannot be right. There must be, therefore, a court of final appeal in which this question of one church, or many churches, and as to which church is the right church, must be decided.

Rev. J. G. Bishop, D.D., of Dayton, Ohio, believes with all his heart that there is such a court of final appeals, and believes further that the Bible itself constitutes such a Court, or at least supplies a sufficient code of laws so that any fair minded person can decide this all-important question for himself. Accordingly Dr. Bishop has written out in condensed book form his views touching the matter and under the caption, "A Biblical View of the Church," gives the results of his research and meditations to the public. Dr. Bishop thinks, and teaches with an accumulation of evidence, that the reason why there are so many branches of the Church in the world is because men have not been willing to accept the Bible, in its entirety, as an all-sufficient rule of faith and practice in matters that pertain to the church and to the Christian life. Dr. Bishop would have us relegate all our disputed questions to the Bible and let them be decided in the light of biblical teaching and scriptural doctrine. In different ages, and for various causes, men have either attempted to add to or take from Scripture, and such a process always has ended, as it always will end, in confusion worse confounded to the human race. The author contends that if people will take the Bible as their only rule of faith and practice they will not be long in getting together in name, fellowship and Christian unity. Let the Bible give the basis of church union; let the Bible supply the foundation of Christian fellowship; let the Bible be the standard of judging Christian character and conduct; let the Bible even supply the name that the church should be known by.

It is certainly a sane and sensible appeal, and, as one reads the pages of the Book, one is impressed with the evident sincerity, the genuine frankness, the deeply Scriptural view-point from which the author writes.

It is a volume well worthy any one's while to read. It contains 110 pages and has an illuminating table of contents, and can be had of Dr. J. G. Bishop, Dayton, Ohio, or obtained from The Christian Sun for 35 cents the copy. We do not see how that small amount of money could be spent to better purpose, and we indulge the hope that many Sun readers will get a copy of the book and give it a close reading. It will well repay the time and expense.

SUFFOLK LETTER.

The Convention! The Convention!!

Out of 96 delegates elected to the Southern Christian Convention, 56 have answered that they would attend; 6 have said it was doubtful; and 8 have said they coud not come. Only 70 out of 96 have answered at all, and that leaves 26 who have not said whether they would come or not.

I sent "Return Postal Cards" to all and I am very anxious to hear from all, and very anxious for all to come. For those who say they cannot come, I hope they will see that their alternates come and notify me very soon of their coming. It is only one month from today till the Convention meets and we need the names of those who are coming within the next ten days. Three ministers have written that they would bring their wives and, if others propose to do likewise, I would be very glad for them to notify me. If visitors intend to come I will take it as a favor if they will notify me of their coming. I take it for granted that all delegates and all visitors who feel an interest in the work of the Convention are readers of The Christian Sun and will read this letter and that will save me writing scores of letters.

The Program Committee has in hand now most of the material for the Program and will get down to hard work to put material in shape next week and try to get at least a tentative program in The Christian Sun by April 6. When it appears in The Sun it will be open to criticism or suggestion from any person who feels interest enough to help the committee in its honest effort to make up a good program from the material furnished us by the various Boards and Committees. The making of a program, broad enough to cover the field and narrow enough to work out within time-limit of the Convention, is a difficult undertaking; but all modern meetings for business are compelled to provide a program; in fact the art of making programs is one of the fads of the age or one of the permanent devices for public assemblies. Our Committee will do its best on this Convention Program. There was a time when our Convention did not have much to do; now we hardly have time to do what is necessary. The great subjects of Education, Missions, Literature, Orphanages, Young People's Work, and Sunday Schools have grown into such proportions that they have engaged the greatest minds, the greatest fortunes, the greatest faith, and the greatest assemblies, to solve the problems that Christian civilization has created and propounded. The fact is, that people who do not put their souls, their money, their time, and their labors into their religious life and work, have little value in the church or the Kingdom.

W. W. Staley.

FROM THE ALUMNI AND OTHER FRIENDS

Since my last week's report the following alumni have generously come to our assistance in raising the Special Fund for Elon College:

Rev. C. H. Rowland, $100.
Miss Mary Pritchard, $50.00.
Miss Maude Pritchard, $50.00.

And in addition to these we have received the following very generous subscriptions and donations:

Prof. T. C. Amick (of the Elon Faculty), $100.00.

Mr. Edgar S. Carlton, of Richmond, Va. (cash donation), $100.00.

Miss Josie Pritchard (a former Elon student), $50.00.

I should like to receive a large number of voluntary cash donations and subscriptions from other old Elon students. Miss Josie Pritchard sets a good example. It seemsto me that every old stuple. It seems to me that every old student could contribute at least some amount to this fund.

Mrs. Bessie Staley Cheatham sends us check for the full amount of her subscription, instead of waiting for the annual payments. This, of course, is very acceptable, and should others desire to "do likewise," the checks will not be "rejected."

E. L. Moffitt, Pres.

—What will the Southern Convention at Suffolk, April 26-29, do with the Laymen's Missionary Movement? What will it do with any Movement? Let us think on these things.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward	$428.79
Dues:	
Henry Vance Marshall	$ .10
Carl Marshall	.10
Monthly S. S. Offering:	
Rosemont Va.	1.18
Berea (Nansd.) Va.	4.21
Timber Ridge Va.	3.30
Burlington N. C., 3 mo.	19.36
Wentworth, N. C.	2.04
Special Offering:	
Union Grove ch.	4.50
Miss Pattie Haizlip	1.00
Sale of calf	3.00
Mrs. Amanda Capps (support of children for Feb.)	3.34
Shady Grove ch.	2.15
Amt. 10th week	44.28
Total	$473.07

Elon College, N. C., March 23, 1910.

My Dear Children and Friends:—

We are glad to have such beautiful working weather this week and the Orphanage force are taking advantage and getting our new grounds burnt off and ploughed. It's hard work and when you have it clean and nice the next ploughing makes a new job cutting roots. Fire got away from us twice and the boys fought fire and called for help, and some of the boys called on the Lord in a hurry. The fire was only for a few minutes till put out. It was all excitement for the moment. The comments were amusing afterwards. You know boys will be boys!

It affords us pleasure to announce the following donations:

Caraleigh Phosphate and Fertilizer Works, Raleigh, N. C., ½ton "Eclipse Guano" for our cotton. We are deeply grateful to this company for their liberality to us. Every year since the Christian Orphanage has been running "Caraleigh Phosphate and Fertilizer Works" have contributed from ½ to one ton high grade goods. Again we thank this splendid company and wish for them continued success.

Bethelehem Christian Church, Alamance Co., N. C.:

Jas. W. Somers, 1½ bushels wheat.

J. D. Simpson, ½ bushel wheat.

W. F. Madren, 1 bushel wheat.

Rev. A. F. Iseley, 1 bushel wheat.

A. T. Iseley, 1 bushel corn.

Collected and delivered by Clyde Iseley.

Bread for another week, children, with plenty turnip-salad! Thanks to the kind friends from Bethlehem,—they have done likewise before. We are grateful for the kind help from time to time the many friends give us. As our number of inmates increases, must our supplies increase, and it seems that most of our children are so healthy that they enjoy eating three times a day.

Hope all the cousins and friends will have a happy Easter.

The Burlington Sunday school makes good her pledge for the support of an orphan at $5.00, Jan., Feb., and March offerings put them $4.36 ahead. What other schools will join in and agree to support an orphan?

Give us full report next week.

Sincerely yours,

Uncle Jim.

Salem Chapel, N. C., Mar. 13, 1910.

Dear Uncle Jim:—

As Vance is writing to the band, I write too and send my dime, and hope it will do some good for the little orphan children. I send my love and best wishes to all your little friends.

Carl Marshall.

You are very welcome indeed, Carl. This is a work in which old and young can do something.

Salem Chapel, N. C., Mar. 13, 1910.

Dear Uncle Jim:—

Here comes a little boy to join the band. I am six years old, and have been going to school all winter. My school is out now and I am very sorry, for I like to go very much.

I am spending the night with my Grandpa Haizlip. He is 85 years old. He can't work very much now

Uncle Jim, I hope you will come to see us again some time. With love and best wishes to all, I send my dime.

Your little friend,

Henry Vance Marshall.

You are a little fellow to be going to school. Hope you will continue to like it. So glad to have you join our Band of Workers. Always be doing something for the Master.

ECHOES FROM THE PULPIT.

"Nobody denies that a prayer-meeting is sacred. But why should we think the political meeting secular? The work of the church we have always held to be sacred. Is not the rule of the city and the government of the nations sacred, too? Is it sacred to sing hymns and secular to see that righteous men are set to administer righteous laws?

"Is it sacred to read the Sermon on the Mount and even to repeat every one of the petitions of the Lord's prayer, and at the same time to stand by and allow the white-slave traffic with its festering corruption to flourish in the great cities of the land? William Penn taught in his time that a Christian man should make it a part of his religion to see that his country is well governed."—Charles F. Aked, D.D.

"We must always interpret great themes in the light of the best personal illustration of those themes. An obedient personality is the best definition of the term obedience. We get our best definition always in terms of life rather than in terms of the dictionary. Following this principle we observe that obedience to God puts life at its highest level. There is an upward lift which every man has upon his own soul and life. A man can not lift himself by his boot-straps, but he can tremendously lift himself by his purpose."—Bishop McDowell, D.D.

"Many people live in the enjoyment of privileges and comforts transmitted to them without any thought of adding to or improving them. They selfishly enjoy the results of others' labors, descanting upon their industry and frugality while living in indolence and pleasure. The welfare of society today is threatened as much by the unemployed rich as it is by the unemployed poor. How much we need the faith of our forefathers, who worked and suffered that we might enjoy the institutions and privileges we have to-day. The very prosperous con-

FREEMAN DRUG CO.,
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ditions about us rebuke our lassitude and shame our lack of gratitude and patriotism.—William White Wilson, L. H. D.

"The child has been sinned against in the failure to understand his nature and needs, in the neglect of the most approved methods of training, in a blind fold method of instruction in the Scriptures, and in a heartless, if not sometimes damning, nethod of dealing with delinquents.

"The first requisite in solving any problem is to know the problem. The first essential of religious education is to know the child. Book knowledge will not suffice. Comradeship is needed to furnish first-hand knowledge. The purest delight a man will ever know is chumming with a boy. A boy is the most unique and original creature imaginable, unless perchance it be a girl. Both are continually upsetting the wisest calculations and producing electrifying effects. Their minds are not lawless, but the personal equation is of large moment in their development. There are characteristics of childhood, however, recognized now very generally."—Rev. E. M. Autorm.

"Business men have denounced the selfish politicians, but God is showing us that selfishness is at heart the same, whether it shows itself in rebates or in graft. What a toning-up of the financial conscience we have witnessed in the last few years! What strengthening of the hands of righteousness and honesty in business and in political life!

"A new day seems to be dawning; a day of hope, of purity, of honor. Standards of life that once obtained will no longer pass. Methods of business that went unchallenged must hide their heads. And a better day is dawning."—Charles L. Goodell, D.D.

"A certain English divine is reported to have recently remarked: 'I am first a British subject and then a churchman.' It is just the same as if an American had said: 'I am first an American and then a Christian.' I do not think much of the religion of a man who will relegate his Christianity to the background. I see no contradiction between loyalty to Christ and the allegiance to our civil rulers. I see nothing in the Constitution that is opposed to the gospel, and I see nothing in the gospel that is at variance with the Constitution."—Cardinal Gibbons, D. D.

"The miraculous birth will be no cross to our thinking, once we have accepted the transcendent fact of the incarnation. When I have stood in awed contemplation of the scene on Calvary, when I have studied His matchless, when I have pondered His supreme and superhuman character, when I have stood at the open sepulcher and realized His triumphant resurrection, I am no longer surprised when I read that this man Jesus of Nazareth was not born as other men—was indeed miraculously born by the direct interventiou of the Lord and Giver of Life."—Randolph H. McKim, D. D.

"It is only by thinking about great and good things that we come to love them, and it is only by loving them that we come to long for them, and it is only by longing for them that we are impelled to seek after them, and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness."—Henry van Dyke.

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life that has come to you by the grace of God."—Phillips Brooks, D.D.

"Whoever obeys nature's laws, finds his work crowned with beauty. Obey the law of perfect speech, and you have eloquence; the law of perfect writing, and you have literature; the law of right and wrong, and you have character."—Newell Dwight Hillis, D.D.

"God knows best how long the jewel must suffer the grinding of the wheel."—W. L. Watkinson, D.D.

"If it is not possible to take hold by faith, it is possible to ask for the faith to take hold."—R. J. Campbell, D.D.

—Renew for The Sun today, please.

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P. M.	A. M.	STATIONS.	A. M.	P. M.
4:15	8:00	Lv. Raleigh Ar.	10:50	7:25
4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. June.	8:05	4:10
7:25	11:10	Ar. Fay't'v'l Lv.	8:00	4:05

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Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

ORGANIZED CLASSES—AND SOUL-SAVING.

There are two kinds of soul-saving which the Organized Class does—the **saving of the lost** and the **saving of the saved.**

The Organized Class will lead its unsaved members to Christ. This is the primal reason for its being, and unless it does this, it is a failure. From the very first let it be distinctly understood that the ultimate aim of the class is to win all its members to Christ. Be honest with those you solicit as members. Don't fool them into the class. Tell them frankly what the aim of the class is in this regard; otherwise your class may be side-tracked into a social club or a base-ball team or a circle of students studying about religious themes as they study Arithmetic or Latin. This is to secularize, to prostitute, the Sunday school. We need none of this and will have none.

If the class cannot win its members for Christ, there is something wrong. It must be reformed or cease to exist. The first Baraca Class has had over 400 converts in twenty years and out of it over 500 have been led into the local Church. What a record, this! And during these twenty years the Church with which that class is associated has grown from 270 to 1,151 members. Could there be more convincing proof that the Organized Class leads to Christ and builds up the local Church?

But how does it do this? By making clear and inviting the way of salvation on each Sunday and applying the truths of each lesson to our present day life. Also by personal work on the part of individuals. But most successfully by what is so widely known as the "Secret Service."

This "Secret Service is carried on by those of the Class who feel most deeply interested in the salvation of their fellow-members. In a large Class there may be 25 or 30 such members. In others there may be not over 10 or 12 or even less than this. Relying on Matt. 6:13-14, they sign the following pledge:

"1. I pledge to pray for the unconverted members of our Bible Class every day at noon, or as soon thereafter as I remember this pledge.

"2. I pledge to make a list of those to whom I will speak, and to work and pray for them.

"3. I will meet the secret service members once a month and pray aloud with them, and do all in my power to help bring ——— (giving number) members to Christ within the next six months:

This is the method of soul-saving through personal and cooperative effort combined, which has achieved such excellent results in the parent Baraca Class as given above. In this class the "Secret Service" idea originated and there it is still in force. It has had a similar effect elsewhere and may be depended upon to produce good results wherever the Spirit leads it to be introduced.

But what of the Class in its relation to saving of the saved? Its work here is as effective and as necessary as in the saving of the unsaved. So many Christians back-slide because they neglect the development of their Christian life. They become drones in God's spiritual hive, the Church, and soon die spiritually. The Organized Class keeps the religious life prominently before them in its weekly recitations and their preparation therefor, in giving them work on its committees and as its officers, and in opening up to them the oportunity for evangelistic work for the salvation of the unconverted members of the Class.

The Organized Class is the most effective and efficient agency for soul-saving the modern church has evolved. No church can afford to be without it.

Our Organized Classes and Their Teachers.

Is your name in this list? If not, why not?

Burlington, Ladies, Rev. P. H. Fleming.
Burlington, Men, J. S. Kagey.
Berkley, Men, Rev. M. L. Bryant.
Berkley, Ladies, Mrs. M. L. Bryant.
Beulah (Ala.), Men, G. L. Newsome.
Beulah (Ala.), Ladies, Mrs. J. F. Hill.
Elon College, Both, W. A. Harper.
Greensboro, Men, W. B. Truitt.
Greensboro, Ladies, C. C. Johnson.
Henderson, Men, Horace Mayo.
Liberty (E.N.C.), Men, Miss Valeria Alston.
Lambert's Point, Men, Rev. J. W. Barrett.
Memorial Temple, Men, Finch White.
Memorial Temple, Ladies, Mrs. E. M. Albright.
Mt. Zion (Ala.), Men, J. H. Boranan.
Mt. Auburn, Men, Chas. Petar.
Liberty Spring, Men, Rev. I. W. Johnson, Pastor.
Portsmouth, Men, Rev. J. W. Harrell.
Portsmouth, Ladies, Mrs. J. W. Harrell.
Palm St., Men, H. C. Simpson.
Palm St., Ladies, C. A. Taylor.
Ropeland (Ala.), W. O. Gray.
Ropeland (Ala.), Ladies, Mrs. Ola Burton.
Suffolk, Men, H. Woodard.
Shady Grove, Men, J. J. Allen.
Shiloh, Men, Homer Moffitt.
Shallow Well, Men, J. B. Watson.
South Norfolk, Men, Mrs. W. H. Lowe.
Waverly, Men, Rev. H. E. Rountree.

If you know of an Organized Class not given in this list, will you not report it at once? Our records ought to show "where we are at."

"Next Week."

About ten days ago at this writing we mailed twenty-two letters to those who are teachers of or otherwise prominently connected with our Organized Class work, asking them for their opinion relative to its value. So far we have many opinions and all are favorable. Next week we shall print these as a "Symposium on Organized Class Work." Of course, we shall include in this symposium all answers received between now and the time of printing. We hope every one addressed will answer at once. We sent stamped envelope for reply with every letter. Let us hear from you, brethren.

C. E. TOPIC FOR APRIL 3—A FEW SUGGESTIONS.

Christ Our Teacher—John 12:44-50.

MONTHLY CONSECRATION MEETING.

The Secretary.—In place of the full roll call, let the secretary note as each one participates voluntarily, and in the last fifteen minutes let the roll be called only of those who have not already participated. This will give variety, and variety we must have in our services, for it is life, and life is growth, which is in turn to lead to larger service.

The Leader.—Why should the leader not be the superintendent of the Sunday-school, who is the captain of the teaching force in the local church? If this officer leads, he should show in five min-

utes how the Christian Endeavor Society and the Sunday school are co-related and suggest plans for their closer co-operation.

Written Work.—A five-minutes essay on "Christ as a Teacher."

Question Spurs.—(Under voluntary participation these are to be answered, without being specifically called for):—

What is teaching?

What is the teacher?

What is the pupil?

How do best results come to both teacher and pupil?

How does Christ teach us today?

What is the chief teaching agency of the modern church?

What part should the home have in religious instruction?

What is Christ's written text-book?

What is Christ's unwritten text-book?

How does Christ's teaching help us in our daily lives?

What subjects do we study under Christ as teacher?

Why are there no vacation days in his school?

How does he examine us?

What qualities do pupils in his school need?

What are the conditions of promotion in his school?

How may men know that we are enrolled in his school?

When will our school days in his school terminate?

What does failure to pass his examinations mean?

How only can we pass them?

Scripture References.—(To come in as voluntary participation):—

Jesus as Teacher - - - - Matt. 4:23.
Jesus' Influence as Teacher Matt. 7:28-29.
How He Taught - - - - Matt. 13:13.
The Poor in Spirit - - - - Matt. 5:3.
Who is Least and Greatest - Matt. 5:19.
Righteousness Necessary - - Matt. 5:20.
Sin Must be Excluded - - - Matt. 5:30.
Love a Characteristic - - - Matt. 5:44.
How to do Alms - - - - - Matt. 6:1.
How to Pray - - - - - - Matt. 6:6.
What not to be Over-anxious About Matt. 6:25.
Judge Not! - - - - - - - Matt. 7:1.
Freely Ask—and What Else? Matt. 7:7.
Wherein to Enter - - - - Matt. 7:13.
How We Shall be Known - Matt. 7:20.
Must be Born Again - - - - John 3:3.
Who Has the Words of Eternal Life John 6:68.
Be Instructed! - - - - - - Prov. 1:8.
What Instruction Means - - Prov. 6:23.
A Contrast—Which? - - - Prov. 12:1.
The Words of the Wise - Eccles. 12:11.
Work of the Lord - - - 1 Cor. 15:58.
In His Name - - - - - - Col. 3-17.
Approved of God - - - 2 Tim. 2:15

For Next Week:—God Ever Present.

M., Apr. 4, In Him We Live, Acts 17: 22-31.

T., Apr. 5, All-present Spirit, John 4: 21-24.

W., Apr. 6, God in the Desert, Gen. 28: 10-17.

T., Apr. 7, With us in Christ, Matt. 1: 22-23.

F., Apr. 8, God in the Heart, John 14: 17-23.

S., Apr. 9, God Always, Matt. 18:20; 28: 20.

Sun., Apr. 10, Topic, God Is Here, Psalm 138:1-12.

Suggested Program.

1. Several consecration sentence prayers.
2. Two or three consecration songs.
3. Scripture.
4. Prayer.
5. Leader's remarks.
6. Song or special music.
7. Voluntary participation, followed by roll-call of those not participating as suggested above.
8. Essay.
9. Pastor's five minutes.
10. Song. Offering. Benediction.

SIN AND RIGHTEOUSNESS.

Through all the Scriptures runs a conception of sin as something dreadful, beyond the power of words to express; and, strange to tell, the righteous men who wrote the various histories, prophecies, psalms, and epistles that fill the sacred volume were themselves one and all conscious of sin, and that, too, apparently, in proportion to their righteousness. He who does not know that Paul was the chief of the apostles knows but little of the history of Christianity, and he that does not know that Paul regarded himself as the chief of sinners knows but little about Paul. There is nothing light-hearted in Paul's confession of sin. It comes from the soul. He had looked down upon himself from the third heaven. He knew his sins for what they were. Neither could he speak of his sins as if they were altogether things of the past or, indeed, in any proper sense of the past at all. He never said, "By the device of the devil I used to be a sinner," but "By the grace of God I am what I am." I deserve death and, indeed, I was dead; yet I live, or rather Christ liveth in me. If for a moment he contemplated himself as apart from the living power and presence of Christ, he was filled with dismay and horror that wrung from him the cry: "O wretched man that I am! who shall deliver me from the body of this death?"

This haunting sense of sin seems strange to many Bible students. Our evangelists confess their long-past transgressions very light-heartedly and jauntily; our scholars never confess anything; our theologians discuss sin in the impersonal way in which an evolutionist would discuss a fossil in which he might recognize the remains of a possible ancestor. There are exceptions, no doubt. There always must be. And the exceptions are those who, like Paul, have seen Christ.

No age has ever been altogether without the heavenly vision. Job saw and heard more clearly than many others, perhaps because he had come into the Divine Presence through a great fight of afflictions. When the vision burst upon him, he said: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." As long as he compared himself with other men he could maintain that he was righteous, but God had placed before him a higher standard.

If by some magical power a beast could become a man, he would at once find himself a sinner, for his beast heart would not be suited to human relations. Not only would his habits need reforming, but new ideals, new motives, and even new instincts would be necessary. If a peasant could become a prince, he would need a similar change of heart. If a man hears the call of Christ, and, following him, passes out of the world into the kingdom of God, he feels as he never felt before that he is a sinner. He feels the need of a mentor that may teach him the rules of the new social plane on which he essays to live. He cannot keep in right paths unless he hears the voice: "This is the way, walk ye in it." He needs more than a guide and mentor. He needs a thorough transformation.

Somewhere in the far-distant future the past may be forgotten. The "old man" may die. He that sitteth upon the throne will say: "Behold, I make all things new." But until that time, at least, the man who has been made a partaker of the powers of that new world must look into his former life and self as into the depths of a pit, and his song will be: "Unto him that hath loved us and washed us in his own blood."—Nashville Christian Advocate.

Go watch and pray! Thou canst not tell
How near thine hour may be.
Thou canst not tell how soon the bell
May toll its notes for thee.
Death's countless snares beset thy way;
Frail child of dust, go watch and pray.

—Selected.

MARRIED.

Brinkley-Heffington.

On March 16, 1910, at the home of the bride's parents near Driver, Va., Mr. Cleveland G. Brinkley and Miss Mabel A. Heffington were united in marriage at 3 o'clock P.M. Mr. Kennie Edward Brinkley was best man, and Miss Nora Heffington maid of honor. Only the immediate friends and relatives of the family were present. The decorations were white and green. Immediately after the ceremony the happy couple drove to Norfolk and boarded the Washington boat for Washington. They will reside at Driver, Va. These popular young people have the best wishes of many friends for a long and happy life. Ceremony performed by the writer.

I. W. Johnson.

DIED.

Wagoner.

Charles Francis Wagoner, infant son of John T. and Emma Wagoner of near Holland, Va., died March 15, 1910, after a few days' illness, aged seven months and seven days. The funeral services were conducted at the home by the writer and the little body laid away in the family burying place nearby. We extend our sincerest sympathy to the bereaved parents. May the Heavenly Father comfort and keep them.

N. G. Newman.

Hodges.

Irvin Hodges, the son of John W. Hodges and Edith Hodges, was born in Norfolk Co. Feb. 5, 1899, and died Mar. 14, 1910. The funeral service was conducted by Rev. A. C. Jordan, pastor, assisted by Rev. A. M. Burfurt. Irvin has but passed through the "portal we call death." He is now singing the songs of the redeemed. It was the writer's privilege to know him as pupil and friend all his life. In the Sunday-school he was diligent, modest and had a mind quick to grasp a truth. His devotion to his parents and his brothers was beautiful. It would be impossible to tell the sorrow of that home. A father's hope, a mother's joy and a brother's pride has left. But amid the gloom God's goodness and love are not forgotten. They sorrow not as those who have no hope. In July, 1909, Irvin made a profession of religion and joined Bethesda M. E. Church and was a consistent member of the Sunday school and an active worker in the Rosebuds for nine years.

In this hour of sorrow, we can only ask the Great Physician to show us how to endure it, remembering that sorrows of life make us strong. It will be many days before his loved ones can realize that his going was for the best, but when they behold him in glory they "shall be satisfied."

H. Hodges,
C. C. Gamnon.

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Forty years ago Dr. Chambers preached a missionary sermon in one of the New York churches, on a rainy Sabbath, when there was only one man in the audience. He made an appeal for the payment of the deficit of the Dutch Reformed Board. That deficit amounted to $55,000, and $11,000 were needed immediately to meet the crisis. The smallness of the audience did not hinder God's Spirit working through the preacher. Before he went to bed that night there was a ring at the door, and Mr. Warren Ackerman announced himself as the only man who had heard the sermon on personal responsibility that morning. He drew out his cheque book and began to write. Dr. Chambers watched him with much anxiety as he made the figure 5 and the second 5, and then tore up the cheque. He thought he had decided to pay one-half the whole amount of the sum needed immediately, and watched eagerly for the figures on the next cheque. You can imagine his delight when Warren Ackerman filled it in for $11,000. He could not sleep that night, said Dr. Chambers, for very joy, "but early in the morning there was a ring at the door, and there stood Mr. Ackerman asking me to return the cheque which he had given me the previous night. Sitting down, he took his cheque book and put the figure 5 and a second 5." "Now," said Dr. Chambers, "I know he is coming back because he feels he has given too much, and is giving one-half of the total amount needed." But when the cheque was filled in, the amount was $55,000, the largest single gift ever received by our Board. In such a fashion does a sense of personal responsibility enable men to do exceeding abundantly above all that they are able to ask or think for the Kingdom of God.—Dr. S. M. Zwemer.

KEEPING FAMILIES ABOVE WANT.

Every thinking man wants to provide so that his wife and little ones, those dependent on him, will be kept above want when he is no longer here to provide for them. The great question now-a-days is the best means to this end. The Northwestern Mutual Life Insurance Company has a plan whereby the helpless ones are protected as long as they live and kept from want. Write T. A. Cary, Mutual Building, Richmond, Virginia, for "Document 843," giving full particulars and showing how easy it is for you to protect your family forever.

Some astronomers imagine that beyond Neptune there is another planet in our solar system. Day after day, with upturned telescopes, they are sweeping the heavens to discover it. Myriads of beau tiful stars shine down upon them, but they care naught for them, such is their eagerness to discover a new planet. The attitude of these astronomers aptly illustrates that of many of our theologians today. With ecclesiastical telescopes they are descrying the theological heavens in searching for something new. The grand old doctrines that cluster around the Cross appeal to them in vain. They are wholly absorbed in trying to discover something before unknown. It is needless to say that these are not the men who are leading souls to Christ or making Christianity a potent force in uplifting the world.—New Orleans Christian Advocate.

TRAINING CHILDREN IN THE HABIT OF GIVING.

"Character is nothing but muscle habits," writes President G. Stanley Hall. We dissent from that statement, though wo do assent to the statement that habit plays a very large and important role in the formation of character. We do not deny that there are what might be called "muscle habits." We know that our muscles may be so trained by repetitious exercises that they will do what was at first most difficult easily and automatically. The fingers that were clumsy become dexterous by doing the difficult thing again and again, and still again. By doing that thing again and again the muscles acquire a kind of intelligence. Because of practice, the fingers instantaneously find the letters of the typewriter keyboard and the notes on the piano. There is little or no expenditure of brain force in locating the letters or the notes. The fingers act almost without the aid of the mind in locating them.

And the nerves, too, can be educated. Mr. Huxley was fond of telling the story of a practical joke he played on a working man who was an honored, pensioned veteran of one of the great English wars. As the one-time soldier, but then a working man, was going to his daily task with his dinner pail in hand, Mr. Huxley suddenly cried, "Attention," and the man instantly brought his hands to his side, and his dinner pail with its contents of mutton-chops and tarts rolled into the gutter. We can by drill convert deliberate action into automatic action. Prof. William James says that "the greatest thing in education is to make our nervous system our ally instead of our enemy." And Prof. Dubois, in his "Psychic Treatment of Nervous Diseases," tells us that many physical and mental complaints can be cured by the forming of correct habits.

Practice not only makes perfect, but good habits economize time and physical and moral energy. An act becomes easier with every performance of it. At first painstaking thought is necessary if we are to do the difficult or unusual task well. But by doing it repeatedly we eventually are able to do it without conscious thinking. It almost does itself. "Habit is a labor-saving invention that enables a man to get along with less fuel," writes Oliver Wendell Holmes. "Habit," declares Prof. James, "simplifies our movements, makes them accurate, and diminishes fatigue." And Prof. Le Baron Briggs, of Harvard, in a capital little book called "Routine and Ideals," calls routine "blessed." He refers to it as an invaluable friend, and says that if routine is not forced upon us, we must force it upon ourselves, for routine begets habits that save time and energy and give order and purpose and beauty to our lives.

What we call "Habit" is the name we give to results wrought in us by our own tuition. We teach ourselves by our own acts. Habit is the smooth polished channel that our own acts have grooved for us to easily slip in. Habit is momentum accumulated from the doing of passing deeds become immediate push. The railroad train makes a mile a minute because it has for many minutes been getting up speed. We go forward today because we accumulated energy

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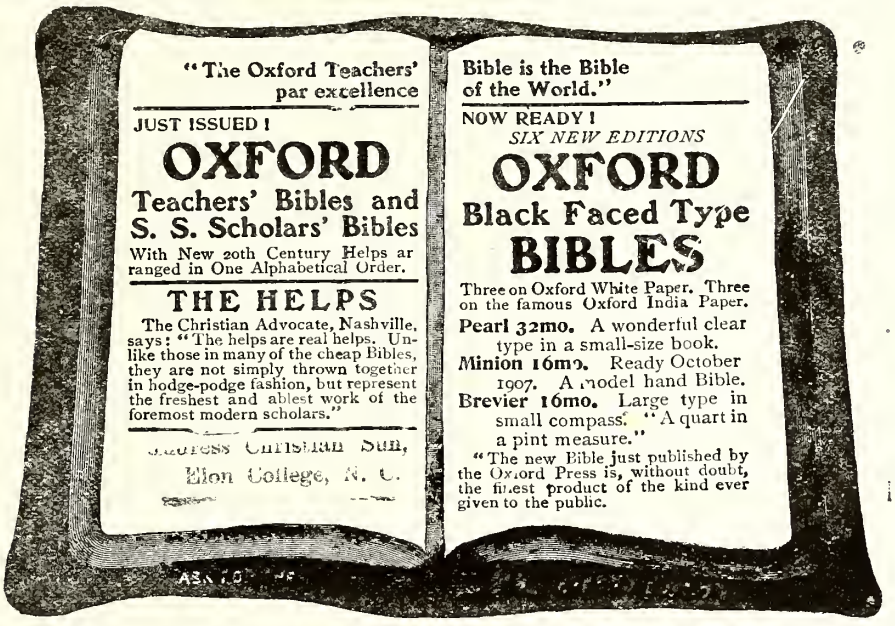
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and facility yesterday and the day before.

We do a hundred and one things because we are in the habit of doing them. We go to church on Sunday in manhood and womanhood because we were taken to church when children and because we were persuaded to go to church as boys and girls. Luke speaks of the attendance of Jesus in the village church on the Sabbath day and uses this meaningful phrase, "as His custom was."

It was his custom to go to church on Sunday. The habit of attending service had been formed and His attendance that particular day in that particular synagogue was partly because of that early formed habit.

And giving to the support of the church and to the extension of the Kingdom ought to be a habit. Many give generously and pray fervently for the great missionary cause of the church because the habits of giving and praying were formed in them in early days. There are two essential factors to a strong, useful Christian life: principles and habits. It is not enough to teach principles; habits must be formed. Children must have the practice that will form habits as well as the instruction that will make them familiar with principles.

It is not enough that children be told that with God it is more blessed to give than to receive. They must have at least a weekly opportunity to imitate their great heavenly Father in this matter of giving. If they are to become like Him, they must do in their little child way what He does in His great infinite and divine way. What the church of today needs is a host of constant generous givers. Our Congregational Church is planning to raise two million dollars this year for missions. We will succeed. But we could succeed more easily in a ten-million-dollar campaign if the present members of our church had been trained in the habit of giving in childhood.

But how shall we train our children? Mr. Price Collier, in his recent book, "England and the English," says that the English woman has no superior as a domestic business manager, and that she gained this ability by previous years of training. It is the rule in an English household for boys and girls to receive allowances. Here in America, an allowance means anything from a good-natured promise to pay, which is irregularly fulfilled, to a slight advance of money for gloves and bonbons. But the British interpretation of the word "allowance" means a fixed amount of money given weekly or monthly. The boys and girls are given a certain fixed sum, and they are held strictly to account for the expenditure of that sum. So the English woman, when she comes to manage her own establishment, has already received sufficient experience in the handling of money to make her what Mr. Collier calls "an expert domestic business manager."

Now suppose we try some such plan in our American homes. The boy is given a certain amount of money per week or month. Out of that amount he must give a little each week for the support of the church which he attends and a little each month toward some missionary project. He has in his own desk in his own room fifty-two church maintenance envelopes of one color, and twelve missionary or benevolent envelopes of another color. The amount he gives may be small, but with his gift goes his interest, and with his gift goes an inquiry as to how his money was expended. The church should keep that children's church support and missionary maintenance account most carefully. Statements should be issued every quarter. If the boy gets behind in his subscriptions or becomes indifferent, he should be tactfully reminded of his lapse and re-interested in some missionary or philanthropic project.

We grow to love others more by what we do for them than for what they do for us, and the children's love for the church and their desire for the extension of the Kingdom will naturally increase with their gifts to them. Children are apt to estimate the worth of life by what they can get out of it. Their ideal is continual acquisition. But Christianity's view of life is an opportunity to give and to bless and to serve. Its ideal is radiation.

If ever our children are really to know the luxury of giving, they must begin to give now—give at first a little, and give that little regularly. Every expression of the impulse of giving will intensify that impulse. They will be made generous contributors to the needy because of their own repeated giving. You recall we said that habit is what our own doing has made us be. Generosity will breed generosity in increasing ratio. Generosity will be a developing process in their lives. One good deed does not make a good habit. An occasional gift made when he is thrilled by some picturesque missionary appeal or when he is coerced by the example or the persuasion of others does not make a generous man. We find it hard to give. We have not given often or regularly enough to do it easily and spontaneously. I personally know a man who the other day gave joyfully several thousand dollars to a cause whose first small gift to that very cause he gave very grudgingly. Now, he gives largely and hilariously. He learned to give in manhood's days. He ought to have been trained to give when he was a child.

Today is rooted in yesterday. What we finish today was begun many yesterdays ago. We are the sum total of all our yesterdays. Let us train, then, the men and the women of tomorrow in habits of giving.—Dr. Wm. T. McElveen, in Mission Studies.

"Pensees."—The Roanoke Times thus comments:—

"The French has a neat and apt expression conveyed by one word—'Pensees'—and for which there is no English equivalent. 'Pensees' are those detached thoughts or meditations which, for depth, for illumination, and for beauty, have a charm peculiar to themselves, whether taking the form of the cynical epigram or sententious aphorism.

"'Pensees'—detached thoughts in any national literature—are the gems solitaire, and they never fail to forcibly impress the thinking mind. It is pleasing to recall them in idle moments; for interjecting into any literature or oratorical effort, and they never fail of the desired effect.

"Here is a fugitive 'pensee,' a beautiful little gem written by someone upon a bedroom wall:

"'Sleep sweetly
In this quiet room,
O thou,
Whoe'er thou art,
And let no mournful yesterdays
Disturb thy peaceful heart,
Nor let tomorrow scare thy rest
With dreams of coming ill—
Thy Maker is thy changeless Friend,
His love surrounds thee still—
Forget thyself and all the world,
Put out each glaring light,
The stars are watching overhead,
Sleep sweetly, then, Good night.'"

As to the author of this "pensee," the esteemed Norfolk Landmark, always first in the field where things highly literary are in question, deposeth and says:

"The Landmark feels a particular interest in that poem, having been the first newspaper in the country to publish it. After it had been printed and copyrighted by the author, Mrs. Ellen M. H. Gates, of New York, we reproduced it with her permission.

"Mrs Gates is the author of other fine poems, one of which, 'The Dark,' is particularly powerful and ought to be in every poetical collection."

—Renew for The Sun today, please.